

*The Gleaners and
The Wheat Binders*
by
Jean Francois Millet



Millennial Star



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... A Law, Irrevocably Decreed ...

THE race of man entered a new era of progress when it discovered the fact that they lived in a universe governed by law—that nature was not capricious and unstable and could be depended upon to respond uniformly year after year.

This knowledge replaced the false idea that the phenomena of nature was the expression of the moods of angry or agreeable gods.

A knowledge of the law and order of the universe alone did not produce results, but man's efforts to harmonise his actions with these laws opened the "windows of heaven" on an era of progress that still moves forward.

On the principle of the immutable nature of things a great process was founded known as "the scientific method." Eager searchers after truth, fortified with the knowledge that "law" was a basic fact of life, set out by the trial and error method of research and experimentation to unlock nature's secrets. These secrets were intended to bless mankind if used properly.

But they have been used both beneficially and destructively—destructively because of the failure to apply a great spiritual truth known as the "GOLDEN RULE".

The maximum benefits of earth's rich blessings will continue to elude the inhabitants of the earth until they learn that law is as immutable and exacting in spiritual realms as in physical. Rewards for obedience and retribution for disobedience are fundamental in the Gospel of Jesus Christ and apply to individuals and nations alike. We come nearer to perfection as spiritual laws are known and obeyed.

This Jesus had in mind when He said: "Ye shall know the truth and the truth shall make you free." And again: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

As witnesses of the new and everlasting covenant we may expect the world to ask to see the fruits of living the higher and fuller spiritual law. As evidence that the tree has brought forth good fruit we present this issue of the *Star*.

C. G. M. K.

The Millennial Star this month features stories of Latter-day Saints who have rendered service and provided inspiration to mankind by living faithfully the high principles of the Restored Gospel of Jesus Christ.

*... a
gospel
with
effort
and
reward*

OUR WAY OF LIFE . . .

AT Easter, 1957, fourteen per cent of Britain's population attended a church service. The figure represents one of the lowest percentages in British history of religious patronisation on this important day. The cause is not easy to find. Opinions are postulated by sociologists, ministers and church workers. They include many deductions and few solutions.

"My grandparents were forced to attend church," a Lancastrian states, "whether they wanted to or not. They determined that in their family no such insensible circumstance would exist—their children would go if and when they pleased. Because my grandparents never went once they were married, my parents had no example to follow, except grandfather's occasional railings at the Vicar, so they didn't go either. Now I couldn't tell you if my wife believes in God or not, so little do we think about it." Paraphrased, the complaint arises often.

Another reaction blames the churches. "To my mind, church is a place where one ought to be doing God's work, enthusiastically engaged in some wholesome activity.

Now we simply sit in church an hour or so and go home. I never have the inclination to go back."

Both analyses are penetrating. They label the orthodox religion the Western world supports "passive," as opposed to "active" religion. "People hold still for television and the cinema," says one commentator, "but they won't for religion. True worship isn't an escape mechanism, and true worshippers would prefer their lives to be their sermons."

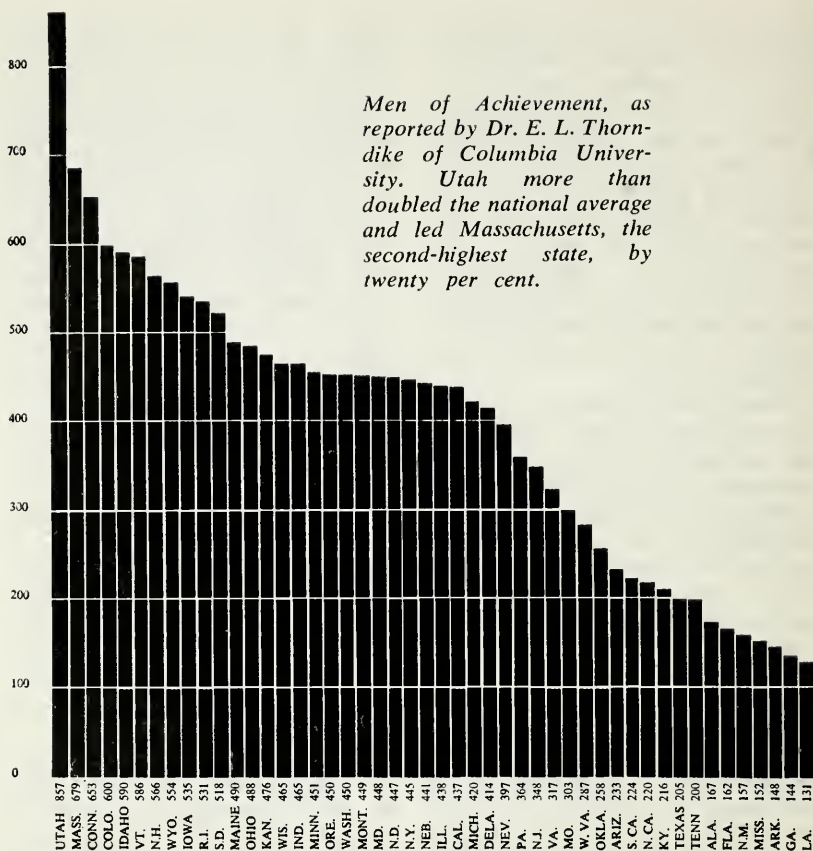
Should intimidation or passivity be the vehicle of faith? Or should the satisfaction of accomplishment encourage it? The Lord never supposed that man should reap benefit, in religion as well as in any other part of life, without honest exertion. To Adam He dictated an eternal law of compensation and retribution: "In the sweat of thy face shalt thou eat bread",¹ but justly promised reward for the effort through the Apostle Paul: ". . . whatsoever a man soweth, that shall he also reap . . . in due season we shall reap, if we faint not."² "I've long since given up," one woman said, "trying to find a religion that is a way of life. I think the Church of God would be, unlike the ones I've tried, stimulating. It would be a place where we might happily do all the things He wants us to, and receive the blessings for doing them."

In the true religion of Jesus Christ, as the foregoing observation asserts, every member, each as important as the other,³ would be actively striving together to bring about the Lord's purposes. The organisation and teachings of the Church would be praised by knowing people in all fields. The lives and achievements of its members would

signify the worth of its doctrine.

The Church of Jesus Christ of Latter-day Saints is the "active" religion that Diety designed for the perfection of mankind. A book published over a quarter-century ago, an impartial survey called *The Fruits of Mormonism*,⁴ focused the facts sharply: "In the Church of Jesus Christ of Latter-day Saints, every good member is an active worker. There are no paid clergy . . . Among those who preside in the local units may be found business-men, lawyers, doctors, farmers, schoolteachers, and others earn their living at their regular occupations and devote as much of their spare time as is needed to the Church. The missionary work is also carried on by men and women who are called into the service and who not only give their time gratuitously but also pay their own expenses . . . This makes Mormonism decided religion *for the people and not for the priest.*"

The dynamic example that the first Mormons, the Pioneers, set for the world prompted acclamation from Count Leo Tolstoy, the great Russian author, philosopher and statesman of the last century. In 1892 Dr. Andrew D. White, U.S. Ambassador to Germany, was told by Tolstoy, "The Mormon people teach . . . not only of heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a solid basis. If the people follow the teachings of this Church, nothing can stop their progress . . . If Mormonism is able to endure unmodified, until it reaches the third and fourth generations, it is destined to become the greatest power the world has ever known."⁵



Does the same doctrine and spirit that motivated the Children of Israel, the early Christians and the Pioneers prevail in the Church today? Does the same noble love and toil of these progenitors persist? If so, what are the results? What can be presented tangibly to evidence the divinity of this "active" Church?

Education

The Church holds that man's life on earth is but a part of his opportunity for progression, that man may continue to grow throughout eternity and receive rewards and stature of which he

cannot now conceive. Dr. John A. Widtsoe avers that "The law of progression is then a law of endless development of all the powers of man in the midst of a universe, becoming increasingly more complex. No more hopeful principle can be incorporated into a philosophy of life." Concomitant is the revealed truth that intelligence is the part of God's glory, and that man cannot fully achieve his potential without developing it. The principle has affected the lives of Mormons in no little degree.

In 1946, Dr. Raymond M. Hughes, professor emeritus of Iowa

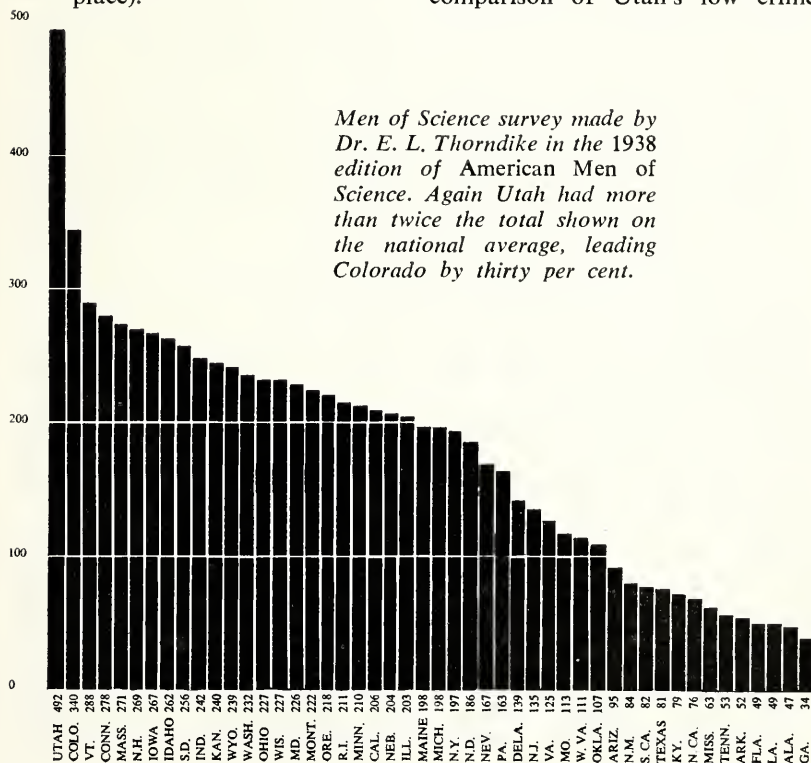
State College, attempted to determine "the approximate position of each state" in the "educational procession of America." Then Utah was approximately seventy per cent Mormon. His findings:

1. *Accomplishment* in education (Utah, 1st place)
2. *Ability* to support education (Utah, 32nd place)
3. The degree in which *accomplishment* is *commensurate* with *ability* (Utah, 1st place)
4. The degree of *effort* to provide for education (percentage of income spent on education) (Utah, 4th place)
5. *Educational level* of the adult population (Utah, 1st place).

Though it ranked low in the ability to support education, Utah amazingly led the nation in educational achievement, the salient aspect of the survey. Dr. Hughes concluded that "Utah has first place among the states by a wide margin."

Virtue

Every U.S. census has proved Utah low in illegitimate births, divorces, deaths per capita; high in size of family, births per capita and infant survival. It is interesting to note that other states high in education and infant survival consistently supply the fewest children per couple, while Utah exceeds in both fields. Space does not permit publishing statistics on these topics or on the conclusive numerical comparison of Utah's low crime



and delinquency rate compared to the remainder of the states.

Of draftees in the First World War, Utah ranked among the lowest in cases of venereal disease per 1,000 tested. A Methodist Episcopal Minister said, "The young men of the Mormon Church are clean young men, clear-eyed, brainy and manly. The records of the Deseret Gymnasium of the Mormon Church in Salt Lake City show that of the hundreds of young men examined there, there is not to be found one tainted with unclean disease, a record unparalleled in most American cities."

Miles Grant, editor of *World's Crisis*, stated that, "We came to the settled conclusion that there is less licentiousness in Salt Lake City than any other of the same size in the United States."

Sergeant Ballantyne, the eminent English barrister, said, "The Mormons are really accomplishing what the people in England aim to do in fighting the social evil. The diseases of dissipation and licentious practices are unknown among them. They are clean, pure and healthy . . . founded on a principle of religion that combats lustfulness."

Achievement

From the three noted compilations, *Who's Who in America*, *Leaders in Education*, and *American Men of Science*, Dr. Edward L. Thorndike, professor emeritus of Columbia University, made an extensive study to determine the origin of leaders in achievement and science.⁵ Utah produced more men of achievement than any other state. Massachusetts, twenty per cent behind, was second. In men of science produced, Utah led the second state, Colorado, by thirty per cent. The accompanying graphs

indicate the degree of leadership.

Dr. Widtsoe and Elder Richard L. Evans, in their report, *The Educational Level of the Latter-day Saints*,⁹ attributed the cause of leadership to the gospel of hard work that has long been a tradition among the Saints and the "life-philosophy which is taught all members, and which they are enjoined to practice in their lives . . . The Latter-day Saint student conceives his schoolwork to be part of his purposeful preparation for eternal life and joy. . . . With this doctrine in mind . . . the training of the whole man has been the objective of the Latter-day Saints."

When a man labours daily to learn, to give, to work, in short to harmonise his life with eternal law, his efforts multiply like compound interest; according to their magnitude benefits are meted him: he reaps in strict proportion reward for good, as unerringly as exercise brings health, or knowledge follows study. Following the admonition of the Lord through the Prophet Alma ——" . . . learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God."¹⁰—the Church of Jesus Christ of Latter-day Saints inculcates upon the minds of its youth these truths. That they have grown up to reap the riches of this "active" religion is evidenced by them; their lives are the Gospel's finest testament.

¹ Genesis 3:19. ² Galatians 6:7, 9.

³ See 1 Corinthians 12:12-27.

⁴ *The Fruits of Mormonism*, by Harris and Butt (1925).

⁵ See *A Marvellous Work and a Wonder*, by LeGrand Richards (1950), pp 438-9.

⁶ *A Rational Theology*, by Dr. John A. Widtsoe.

⁷ *Education—America's Magic*, by Hughes and Lancelot, (1946), p 6.

⁸ For further evidence see *The Scientific Monthly*, May, 1943.

⁹ *The Improvement Era*, July, 1947, pp 444-7.

¹⁰ Alma 37:35.

F. W. "Bill" Bergeson is the first counsellor in the Third Ward of the Shelley, Idaho, U.S.A. Stake, an Idaho State Senator from Bingham County, a member of the Republican Central Committee, president of various service clubs and recipient of national awards for his work in soil conservation and community service. Bonnie Call Bergeson, his wife, is a scout teacher, president of the Shelley Parent-Teachers Association, president of service clubs and active in the Shelley Third Ward. Owing to these achievements and to their remarkable family they had recently a singular experience, which they here relate for the Star.

*a
gospel
with
family
unity*

THE BERGESONS

by the Bergesons

EVERY week we hold a "Family Hour." On a certain evening last year, the evening-meal dishes having been done without the usual grumbling in anticipation of it, David, our 11-year-old son, had his turn to be in charge. He called the family together, appointed a family member to offer the opening prayer, another to give the scriptural reading, a third to read the minutes of the preceding family evening. Then David, Steven and Stanley, our 8-year-old twins, Stacy Jan, 3, and Mother each contributed a speech

or discussion on a subject of his or her choice. On David's agenda Father was scheduled to be the concluding speaker. He didn't give the talk the family expected, though; instead he read a telegram containing the most exciting news: the family had been selected to represent Idaho in the big "All-American Family Contest" in Miami, Florida. By common consent the usual refreshments and games that follow closing prayer were waived, and we joyfully began to discuss the forthcoming trip to Florida.

Even little Stacy Jan loved the flight to Miami, where we arrived at 5.45 a.m. and were whisked by limousine to the Biltmore Terrace Hotel, where we were assigned two beautiful rooms and a kitchenette. Immediately we changed into our swimming suits and headed for the beach. Early-morning swims were most invigorating and became part of our daily routine.

There was a busy schedule outlined—breakfast at 8 a.m., interviews and forum discussions pointed towards the serious aspect of the conference. Of course all the families were a bit tense and excited as they began the series of interviews, panel discussions and personal appearances. This was soon forgotten as everyone became engrossed in discussing the

many common family problems, exchanging ideas and getting a close-up view of other families. Nearly every phase of family and community living was touched upon and a new insight into our way of life was obtained by all the participants of this First All-America Family Conference.

The judges looked for a “family which contributes actively to its community, its schools, its churches and its fellow man; a family with strong bonds of affection, loyalty and co-operation, whose members are happy and enjoy living together, which fosters growth and development of its members in line with their potentialities, in which the individual personality is sacred.”

We felt that each of the forty-nine families measured up very well



to the standards set and that any one of them could have been selected fairly. As we reflect on the families individually and collectively, we can honestly say we've never associated with a more outstanding group. Among these families were three that were L.D.S., the Robert Backmans of Utah—Brother Backman is first counsellor in a Salt Lake Ward Bishopric and they have six lovely daughters—the Pete Grigsbys of Kentucky—they have eight children and were voted the most popular family by the others, which was the most coveted honour of all—and ourselves.

Our family prayers were held in the hotel room prior to the interviews and forums. Whenever the children were asked to offer the prayer, they radiated confidence. We told them that it was an honour to represent Idaho and that they should not allow their hopes to build up. The judges seemed to be particularly interested in the spiritual foundation developed in the home, along with the church-going habits. They seemed to recognise as one of the weaknesses of our society the tendency to allow modern-day pressures and the fast pace of our generation to push the family apart. Our weekly family night spiritual programme seemed to interest them. Since we have followed the Church's recommenda-

tion and held it, it has welded us together amazingly and played no small part in the judges choice, we feel.

The tension was high that evening at the beginning of the National Grand Finals held at the huge Miami Beach Auditorium. All families assembled back stage and marched across the stage alphabetically, by states, to their seats of honour, as the band played their state anthem. The panel of judges sat at the tables on the stage with sealed envelopes containing the names of the selected winners. The awards were presented by Esther Williams, motion picture and swimming star, and herself the mother of three. We were happily stunned and surprised when she announced that the first place award went to the family from Idaho.

We came home with a deeper appreciation for our church membership. We feel that this honour is not so much a compliment to our family as it is to the Church. A great deal of the discussions, forums and interviews centred around the beliefs, ideal and activities that we were taught as we grew up in the Church. We rely heavily on it in everything we do and owe to it our family and all that we are, and particularly this fine opportunity we have recently had.

The Bergesons play basketball in their backyard in Shelley, Idaho. From left to right are David, Stan, Father, Stacy Jan, Steve and Mother. The Bergesons realise the importance of working and playing together as a family, knowing that the bonds built in unified and happy activity lay the foundation for secure and happy lives.

LAVINA CHRISTENSEN

a gospel with service and

DEPRESSION seized the world in the early 1930s. In America, the decade preceeding it had bounded in unprecedented plenty: means were abundant, life was easy, and everyone seemed to be successful and having a wonderful time. But prosperity's pillow had shortly become an economic deathbed. In a fit of anxiety, Americans *en masse* tried frantically to retrieve their investments and withdraw their savings, fearing that an economic failure might steal some of their wealth; in the end they lost virtually all of it.

The action choked the normal circulation of money in the United States. Wages dropped and the number of unemployed soared. Men became desperate to feed their families; many, without funds to pay mortgages and withstand foreclosures, forfeited their homes. Yet in spite of the ominous circumstance, a few of the wiser and stronger prevailed. Sister Lavina Christensen Fugal did. She planted some dahlias.

The Fugals, Jens and Lavina, lived with their eight children in Pleasant Grove, Utah. From the time they began their family, in 1900, Sister Fugal was adamant about one thing: her children were

going to receive a fine education, despite the trouble or cost. And even those severely difficult times she would not allow to interfere with her intent, for she resourcefully planted some dahlias. She dug seven hundred holes outside her home, each eighteen inches deep, and in them planted the flowers. Dahlias do not flourish in Utah but, undaunted, she made them grow. Often she'd work through the night nurturing and conditioning them. Her assiduity profited: gardenclubbers came from miles around to see her amazing garden, and the "dahlia money" reaped from it aided all of her children to gain a college education.

The story is not untypical of Sister Fugal. Like a flower, in the desert most fair, she has blossomed brightly all her life in the midst of trial and hardship. When her childhood is considered, it is easy to understand her desires for her family.

Early in life she developed an intense desire to gain knowledge, but the adversity that was to be her continual lot stood in her way. The Danish-German War had crippled her father; it was left to her mother to provide for the family when they emigrated to Utah in 1875. Lavina

FUGAL

devotion

was born four years after their arrival, the sixth of eight children, in a two-room house beneath the famed Timpanogos Mountain.

Her first love was Sunday School. Money was too limited to provide her with proper shoes and dresses for the Sunday occasion, so until she was baptized she couldn't attend. To receive a formal education was as imposing a problem. Then Utah's schools operated on a tuition basis and prospects of extra money for the purposes of education were non-existent. Yet Lavina was determined, and displayed an indomitable spirit already—she began to work when nine years old to earn the necessary tuition. Quickly she compensated for the lost time: once she completed three grades within a year and her class named her valedictorian when she was sixteen. It appeared that her life-long wish to go to college might be realised; the University of Utah granted her a scholarship. She couldn't accept it, however. Funds were unavailable to buy the necessary clothing.

Instead Lavina Christensen, as she was then known, disappointed but not despairing, re-enrolled in the Pleasant Grove Senior School and took special classes in the



BYU Summer Sessions. By hard work she gained her teacher's certificate, secured a teaching position, and earned enough to send money to Jens Peter Fugal, the man she later was to marry, while he served a mission in Denmark.

Marriage and children followed. Of the dahlia years—digging holes in the rocky soil, day and night irrigations in the summer, labelling and carefully treating and storing in the autumn, dividing and packing and posting in the spring, long nights awake in the damp cellar—her children recall a quiet courage: "I have seen my mother pitifully clad, that we might have better clothing. She has gathered fruit by the hundreds of bushels, run coops of chickens, sold flowers, done anything she could that her children

When Lavina Fugal's daughter, Anna Fugal Bailey, arrived in Copenhagen on her tour with the Tabernacle Choir, a letter from her mother met her. "Look at this country well and love it long," it read, "for it is the homeland of my people." "The next day," Sister Bailey recounts, "a combined concert and service in Danish was held. Suddenly I heard my mother's name, 'Frau Fugal, Frau Fugal.' For an instant I was terrified, supposing something had gone wrong at home. Then in English I heard, 'Will the daughter of Mrs. Fugal please stand?' A sea of warm friendly faces turned to me, and I knew that all was well. After an interpreter told me what had been said, 'Denmark has published magazine and newspaper articles following your mother's career with great interest, and Denmark is proud to have produced a woman to bear the honour of such a great country as America. To repeat the tribute in your language would make it less beautiful, but I want you to know that it is as great a tribute as one country can send to another through woman.'"

had what they needed." Once at General Conference, the Prophet Heber J. Grant said of the flowers, "Brother and Sister Fugal, I have just returned from a world trip and these are the most beautiful flowers I have seen in my whole life."

To the many people that visit her gardens now she often says, "I have two flower gardens, my precious children and my lovely plants." And proudly, "Of course my children come first."

If the richest legacy a mother can leave is her children, the world is rich with the Fugal inheritance. Sister Fugal's eight children, all active in the Church, all married in the Temple, are the humble achievements of which she is most proud. In many fields they have distinguished themselves, and given her 36 grandchildren and 12 great-grandchildren. Her husband Jens, whom she revered—she characterizes him as a "prince among men"—died of a heart attack in 1945.

Though now 77, Sister Fugal maintains her habit of early morning rising; she attributes to it much of her accomplishment. Church

activities and positions have occupied a dedicated portion of her time and attention since she was twelve, even when material responsibility most busily engaged her. The hardship? "I wouldn't want a life free from adversity," she said. "Our troubles make us strong." How she transcended her troubles is related by those who know her: "From her youngest days she was sympathetic and unselfish toward others. It was natural that a heart so filled with understanding should . . . express the highest quality in life—service to all, friends and strangers."

Sister Fugal will tell you that her secret is service. Even during her most trying periods she extended herself to participate in the community, serving as director and president of various local and state farm, fair, and planning bureaus, public health boards, and Red Cross drives.

That such a noble figure would go without recognition was unlikely. In 1955 the United States awarded her the highest honour an American woman can receive by

crowning her American Mother of the Year. When she heard of it she was speechless, and buried her head in her hands for fully two minutes; then she looked up at her daughter. "It's you children and your father," she said, "not me."

At first she was dubious of the honour. "Motherhood is not a competitive event," she asserts. That she is a Latter-day Saint mother who happened to be selected Mother of the Year and not, as some presume, a Mother of the Year who happened to be a Latter-day Saint, was attested by everything she did. When the honour made her the object of countless public appearances and magazine articles she consistently acknowledged her indebtedness to the Lord and to the Church.

One magazine said, "... the genius of her success has been love—a heart full of it." Many marvelled at her courage. They spoke at length of her remarkable childhood and prodigious Church and Civic achievements. But few printed or spoke of Sister Fugal's whole story; she had been so concerned with others she forgot to tell them. For twenty-five years arthritis has crippled her badly. Pain is part of every step, yet she moves with grace and ease. Pain is the price of every service she renders, yet she never complains. Her doctors warned her she would never walk again—they even gave her up for dead—and she answered them typically by strapping herself to her crutches and painting her house, and then shingled and tarred her roof!

Sister Fugal's many facets are known to her friends, and they can remember no time when any side of her could refuse a child or a plant

in her need. To work on her dahlias and peonies when they needed care she once disregarded her doctor's instructions. The result was a cerebral haemorrhage, which caused the loss of her left eye. Now the other is greatly impaired; the Mayo Clinic has operated four times. About it she says, "Things are never so bad but what they could be worse. I still have one eye and even though it is not perfect, I *can* see. If the worst should come I have beautiful and glorious memories of this wonderful world of ours, of my friends and loved ones. How great and good is our Heavenly Father to fashion us that, though the vision of our eyes be gone, the memories, the beautiful pictures, are stamped indelibly on our mental vision in all their majesty and colour."

When demands for public appearances left her weary, she refused to neglect the slightest request for advice or the smallest opportunity to share the Gospel. She rose at four a.m. to answer the stacks of mail that came to her. Owing to her influence many have chosen temple marriages and missions. This year a young man from Wisconsin, because he respected her, studied and accepted the Church. The letters, the public appearances, the requests for counsel are essentially missionary work of the highest calibre wherein she never fails to bear her testimony: "... the Gospel is the most precious thing in the world to me and my family. We owe every good thing that has come to us to the Gospel and its guiding principles. It frightens me to think that we might have been without it, and that families face life without this power, the power of the Priesthood, in their homes."

by William Bates

OLIVE FORBES CROWE



a gospel with courage

OUR New Year's Eve dance was going with a swing; there must have been nearly 200 people on the floor. I was enjoying dancing with a lady whose skill as a dancer made my efforts seem passable. Wonderful company, too—a tonic to be with. Quite suddenly she said, "Do you know, this is the first New Year's Eve in fifteen years when I have not been in bed at this time crying my heart out. You see, this is my wedding anniversary: my husband was killed at Dunkirk."

Sister Crowe has been a member of the Church less than a year, but during that time has inspired everyone with her courage. She is blind and has been for just over two years, yet she is a joy to be with; one feels uplifted in her presence

and has no conscious feeling of pity.

About eighteen months ago, Sister Crowe was so full of despair that she did not want to live and her mother, a truly wonderful person, had a difficult job trying to help her live in a world of perpetual darkness. One day, when she was particularly low, she switched on the wireless and heard someone say, "When you are troubled, kneel in prayer, and ask for help from our Father in heaven." With a great feeling of bitterness and not very much hope she did just that, although she was beginning to feel that God did not exist. A few days later two Elders, right off the beaten track, called at her home. (They recall that they were miles away from their tracting area and

still can't explain why; something had guided them there.) Even when they were on the doorstep and were told by her mother that, with a sick person to care for, she just did not have time to talk to them, they knew that they could not go away. Sister Crowe heard them and called to her mother, "Oh let them come in." Her tone implied that they couldn't make matters worse anyway. They entered Sister Crowe's home while she waited patiently for them to come out into the open and tell her what they were selling. For weeks, she tells us now, she wondered just what the "catch" would be.

On their part the missionaries found a very dispirited and unhappy woman with a rapidly dwindling faith in our Father in Heaven. She had lost her husband during the war, spent two years in a sanatorium, had a serious lung operation, became a victim of sugar diabetes and then, as if she had not suffered enough, she became blind. On top of all this she suffered terrible pain because of the condition of her eyes. No wonder that, without the knowledge of the Gospel, her faith was failing her!

The missionaries who called on her, Elder Douglas Snarr and Elder Darrel Burns, had great sympathy and understanding and prayed earnestly for guidance that they might help her. Elder Snarr thought of Helen Keller, the courageous blind and deaf woman, and began reading to her *The Life of Helen Keller* as well as telling her of the Gospel. Gradually she regained interest in life. She found comfort and faith as she began to read the Book of Mormon and her rapid progress would put to shame many

of us who are able to read more quickly by sight. (This she attributes to the fact that she is able to read in bed in the dark without straining her eyes and so has an advantage over us.)

Her baptism was one of the most moving we have ever witnessed—not because of her blindness but because of the serenity and confidence in our Father her warm smile conveyed.

Recently her mother went into hospital for three weeks. At the same time her daughter-in-law was in the hospital too, awaiting the



Sister Crowe exudes love and warmth around everyone—especially she is fond of the Stockport missionaries, and they are understandably devoted to her. She stands with Elders Marshall and Elkington, her current missionary companions



Somehow Sister Crowe manages not to miss anything worthwhile. She journeyed with others from the Manchester District for the laying of the Temple cornerstone

birth of her baby. With her small niece to keep her company, Sister Crowe took over the running of the home: washing, ironing, cleaning, and all the other household duties. Relief Society sisters and neighbours helped with the bigger jobs that she couldn't undertake, but except those she tackled everything. She even did a little cooking, a difficult task for someone who has been in darkness for two years. She said that she could not have done it a year ago—she would have accepted one of the offers of a temporary home—but somehow she knew that she would be all right with the Lord beside her.

This summer she went on holiday to Eastbourne with her mother. I recall a letter we received from her while she was there. "I wish you could be here," she wrote. "The sea is so beautiful—deep turquoise with touches of silver here and there—it makes such a lovely sound on the pebble beach. Letter-writing is one of the pleasures she has not allowed herself to forego and it is amazing how legible her handwriting is. Her letters are so entertaining and representative of her personality that a

laugh is always guaranteed within the five or six pages which we can usually expect.

"What is this thing that radiates from you?" asked a gentleman staying at the same hotel. He could not understand. Playfully she said, "Oh I can't help it you know, it's the way I'm made: can't help being popular." However she wasted no time in telling him of the Gospel. "What a wonderful opportunity," she said to us afterwards.

"If you could have two wishes I'm sure you'd wish for your sight back and for plenty of money," someone said to her. "If," she answered, "by having my sight back I would have to lose the faith and happiness the Gospel of Jesus Christ has given me, I would sooner stay as I am. As for money, I have everything that I desire; money could not give me any more." And she told us, "I have the best of mothers, a really good son and daughter-in-law and a sweet little grand-daughter. I have a knowledge that I shall be with my husband again, I have been lifted out of a pit of despair, and I have this wonderful closeness to

(Continued on page 316)

THE RICHARDS FAMILY

*a gospel
with
chosen
children*

by Aurelia P. Richards

Early this year the editors of U.S. Lady magazine announced the winner of their "U.S. Lady-of-the-Year" contest: Mrs. Aurelia P. Richards, of 3387 Highland Drive, Salt Lake City, Utah, U.S.A. At that time she resided in Fort Bragg, North California, where her husband, Lt.-Col. Reed H. Richards, served as inspector-general of the Second Logistical Command in the U.S. Forces.

U.S. Lady, a magazine for service families, began the contest almost two years ago to recognise women who exemplify the highest qualities of selfless devotion to their families, their services, their communities and their country. The magazine picked Mrs. Richards from among ten semi-finalists whose stories they printed throughout the year.

Fourteen years ago Lt.-Col. and Mrs. Richards began to adopt children, and today have a family composed of many nations. It is about her family that she has written this article.

Both Colonel and Mrs. Richards have throughout their lives been active in Church work. He served on the Young Men's Mutual Improvement Association General Board for two years and three years directed the M-Men Basketball Tournament in the Deseret Gym. In Japan he was branch president and worked with LDS Servicemen's group leaders throughout the world.

Sister Richards long has laboured in the Sunday School and Relief Society, was a member of Granite Stake YMMIA Board and a guide on Temple Square. Besides her busy housewife duties, she has found time to teach kindergarten in the Fort Bragg Dependent School and be Vice-President of her Parent-Teachers' Association.

(Continued overleaf)



In front are Barry and Larry, and in the rear, Lee, Mari, Sister Richards, Lynne, Fawn, Colonel Richards, and Reeda

NEARLY seventeen years ago my husband and I knelt at the altar in the temple to take our marriage vows and heard the inspiring words, "Multiply and replenish the earth." We looked forward to having a large family. Time went by and that blessing did not come to us, so we decided to take into our homes and our hearts the children the Lord would give us through adoption. And we feel sincerely that each of our seven children has been the answer to prayers we have earnestly offered to our Heavenly Father.

Lee is our oldest boy. He is fourteen years old, of Scottish-English ancestry, and taller than his Daddy. Lee was just a tiny three weeks old when I flew with him from Edmonton, Alberta, Canada, to Salt Lake City.

A nurse brought Reeda, now thirteen, to us from Canada on a train, when we were at Oklahoma City. Of Scottish-Irish descent, she was then six weeks old.

Barry and Larry, our twins of Ukranian parentage, are eleven; when they were just over a year old my husband took our next trip to Canada and brought them back to Utah.

We got Kerry Lynne, who is of Scandinavian ancestry, in Salt Lake. She was three then and will have her eleventh birthday this month.

Fawn, a full-blooded American-Indian five years old, was a black-eyed, black-haired month-old baby when we took her from the hospital where she spent the first part of her life.



Except for occasionally moving where the Colonel's Army post calls him, the Richards lead a normal, healthy family life. Wherever they go they participate actively in Church

And Mari is the youngest. A four-year-old miss at the moment, she was eighteen months old when we found her in an orphanage in Tokyo, Japan. She is full-blooded Japanese.

We not only adopted our children according to the law of the land, but also according to the law of the Lord. Each one we have taken to the Temple and had sealed to us for time and all eternity. They are ours as if they had been born to us.

Often people ask questions that seem strange to us and to those who have had an experience similar to ours, but which, I am sure, must enter the minds of those who have not. I would like to mention and answer two of the most common.

They ask, "Do you love these children as you would your own?" I answer them, "They *are* my own." They may not be my natural children, but they are mine, nevertheless. According to our belief they are the spirit children of our Father in Heaven, the same as your children are. Does it make them any less precious to Him or to us that they got their mortal bodies through someone else, instead of through us? As one of my friends said: "There a heap more to bein' a Mother than just a-bornin' them." We have cared for them when they were helpless, nursed them when they were sick, worried over them, played with them, taught them, worked with them, and prayed for them. Of course we love them!

(Continued overleaf)

A friend of ours has had eight children born to her—seven are living—and has adopted two little Greek orphans. She says there is no difference in the love that she feels for any of her children, natural or adopted.

Another question put to us is, "Is there any difference between the children because of national or racial backgrounds?" Our answer is, "No, children are children." They grow and develop the same, act and react the same (within the range of individual differences) whether white, red, brown, black or yellow. Skin colour or eye shape has nothing to do with it; they are human beings. The little Japanese girl, just as adorable as the little white boy, can be just as aggravating. It can be summed up by saying: "There are little white angels, little Indian angels, and little Japanese angels—and there are little white mules, little red mules, and little yellow mules."

But each is wonderful, and each is ours. We believe they all are the children of God. Many passages of scripture prove it: ". . . Know ye not that I, the Lord your God, have created all men . . ." (2 Nephi 29:7). Jacob spoke to the people, when they had persecuted one another, "Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other." (Jacob 2:21).

Because of our testimony of the Church of Jesus Christ and the Divinity of the restored Gospel, we firmly believe in the Fatherhood of God and the brotherhood of man. And we are trying to live up to that belief.

Our earnest wish and prayer is for all men, that they will find what we, in our family, have found. Then there will be love and helpfulness and understanding among the nations of the earth. Then there will be no more war.

SISTER CROWE

(Continued)

our Father in heaven which I didn't think possible."

If everyone within the Church could have an opportunity to spend half an hour in Sister Crowe's company, they could not fail to be uplifted and refreshed. She is one of the finest missionaries we have because of the inspiration she gives, because of the comfort and warmth she imparts to others when they invariably turn to her with their troubles, because of her deep appreciation of this wonderful Gospel and the happiness it can bring. Young and old alike seek her com-

pany. When pain is bad and depression tries to claim her she has her braille scriptures and her faith and prayers. For this she is grateful and it makes us realise how much we take for granted.

There is one incident in her life which I feel is tremendously significant. During the operation for the removal of a lung, her heart stopped beating for a brief period of time. The surgeon massaged it and life flowed back into her body. We are grateful to the Lord for allowing her to remain in this world to await the Gospel.

He must have known how valuable she would be.

Branch and District Activities



Brother Coleman of Worcester Branch baptizes his son, Christopher in the River Severn, at left

Right, Worcester Branch President Passey baptizes David, his son while Brother Coleman looks on



Birmingham

August 11 was a historical day for Worcester Branch because Christopher Coleman and David Passey were baptized by their fathers in the River Severn. A short service was held on the river bank which was watched by a number of people. The boys were confirmed by their fathers at the Sacrament Meeting later in the day.

On Saturday, July 20, Coventry Branch held a social on behalf of Elder William Rich, whose twenty-first birthday it was just a few days previously, and for Elder Wilmer Paul, whose mission is completed

and who has since left for his home. Elder Paul was Branch President at Coventry. Well attended, the social was enhanced by two beautifully decorated cakes which were provided by the sisters of the Branch.

The sisters of the Relief Society prepared a fish-and-chips supper for the Priesthood members on Wednesday, July 24, the day when Brigham Young and his party arrived in the Salt Lake valley.

Tuesday, July 30, saw the children of the Primary frolic at an outing in the Memorial Park in Coventry. The Primary Teachers

provided picnic refreshments and organised races and games, which all enjoyed.

Everyone had a good time at the branch's fireside on August 31. Each auxiliary furnished a portion of the programme, following which the sisters served refreshments.

Bristol

A good social was organised by Weston-super-Mare M.I.A. on August 27 and about twenty-four people came to enjoy the fun, games and food.

Hull

Socials were held at Hull on August 10 and 31 and were thoroughly enjoyed by those who were present. An Aqua-ballet is planned for September 14 and is eagerly awaited.

Hull Branch Scouts returned from their camp near Malton on August 10 after having had a wonderful time. Acknowledgement is made of the generosity of many people—in lending equipment and in hospitality on location—which made the camp such a never-to-be-forgotten experience. Great pride is taken in the written testimonial given by the owner of the camping ground:—"It gives me great pleasure to place on record the excellent behaviour and fine comradeship of the group of Latter-day Saint Scouts under the leadership of Roland Hebden whilst they have been staying at my place. I cordially invite them to come again next summer. (Signed) S. R. Kilvington."

The Relief Society held a social evening in Hull on August 29 at which a "bring and buy" sale

raised £1 3s. 6d. for the Branch Welfare Fund.

Great joy has been felt in Hull Branch that approval has been given for the extension to the present accommodation to be commenced. A contractor will construct the outer shell and the members have undertaken to complete all the internal construction. This will be a very big undertaking for which your prayers are asked.

President Charles Penrose and Elder Stanley Goold accompanied the York members on an outing to Filey on July 6. This was held in their honour to show the love and appreciation that the members feel for their fine work. Everyone had a wonderful time and were able to take home a glorious, if painful, sun-tan as a memento of Filey. Next day the missionaries were each presented with a casket of chocolates and thanked once again by President Wilfred Roberts on behalf of the Branch.

A very successful social, to raise funds to take the Sunday School children on an outing, was held on Saturday, August 31st, by the Scunthorpe Branch in the Red Cross Hut. The affair accomplished its purpose, for the next Saturday the children went to Cleethorpes, and had a fine time paddling and playing games on the beach. Everyone arrived home tired but happy, hoping that the excursion could be taken again soon.

Irish

Belfast Relief Society held a Basket Lunch on August 10 to raise money for the Building Fund. The Brethren provided the Baskets and the Sisters raised £2 6s. in bidding for them.



The new Brother and Sister Chambers at their wedding in Belfast, they were married by President Stephen McNeill

A farewell party for Sisters Joan and Elsie Davison was held at Belfast on August 23. These sisters were very active in the Branch and will be greatly missed. They were presented with week-end bags and wished every success in Canada.

The Belfast Branch Presidency sponsored a dance on August 24. Refreshments were sold by Brothers Miller and Devenny whilst dances and games were organised by President Stewart.

Leeds

August 31 was the evening set aside for the M.I.A. District Social. Various items of entertainment were arranged and everyone had a happy time. One really pleasing feature of this social was the increasing attendance of new mem-

bers and the participation of many investigators. Bradford Sisters did the social proud with their refreshments and Brother Newsome Kirk made an excellent job of M.C.

Halifax Sunday School held a Garden Party on August 17 in the Chapel grounds. There were various stalls including archery, rifle range, darts, hoopla, golf and many others. The persons who scored most points on each stall received prizes. Rain stopped the proceedings for a while, but an interesting game of volley ball was played later with numbers varying from ten to fourteen a side and the final score a mystery. During the evening games and dancing were organised by Brother Roy Simon.

Liverpool

One of the first results of the Burnley Branch reorganisation, made to include the members from Nelson in the auxiliaries, is a drama group, under the leadership of Brother Alfred Hathaway. His assistants will be Sister Evelyn Hathaway and Brother Terence Whittaker. Thirty-seven members and friends enjoyed a Priesthood social on August 17. The evening included a film show and American hamburgers and was directed by President Hammond and Elder Torney.

Several members of the Liverpool Branch holidayed together in Wales. They stayed at a farm near the coast and had a wonderful time swimming and walking. The M.I.A. appreciates Brother and Sister Fullwood's fine supervision on the trip.

On Saturday, August 10, the Preston Branch held their annual Sunday School outing in Heysham Head, near Morecambe. The coach was filled to overflowing and despite

Primary in Wythenshawe . . .

FROM the day that Gillian and her friends, unkempt and sucking lollies, burst noisily through the door of the chapel on Primary day, I was torn between my obligation to preserve a reverent atmosphere in Primary and the admonition of the Lord to labour for every soul, each being important and sacred to Him. That first day they had asked, "Please can we come and play with all the other children?" I did my best to explain Primary to them before they began loudly to divert their teachers. How relieved we were, after the embarrassing sniggers in the closing song and prayer, that Primary for that day was over!

Though we hadn't expected them to come again, they faithfully returned every week, and just as faithfully played havoc with our Primary each time. So acute became the circumstance that I almost decided to ask them not to come again, yet the Lord's admonition about the worth of every soul stuck firmly in my mind—this was a problem requiring earnest prayer.

During the opening exercises the following week, all seemed strangely quiet. When the lesson period began I peeked into the classroom, wondering why the usual clamour was not forthcoming. Imagine my joyful surprise to see every head bowed in prayer, and Gillian in front of them, learning to pray!

The weeks turned into months, and Gillian became a willing helper. Beside the five of them, they brought ten others, and we grew to love them all.

When a baptism lesson was presented in their class one week, three of them, including Gillian, asked us when they could be baptized. We explained the responsibilities baptism entailed, and that they needed their parents' permission. Though consent was not forthcoming, they determined to follow the next best course: where could they buy Postum? and how could they persuade their parents to allow them to be baptized? We decided the best way to show Mum and Dad about the Church was to live the principles it teaches. How they improved in those months!

Then one night our District President visited Gillian's parents. Her mother explained how Primary had transformed her daughter into a better person. Soon Gillian and her sister and cousin were baptized. They came regularly to Sunday School and were so enthusiastic that they brought their friends and relatives with them. In every function they were first to lend a helping hand. At our recent jumble-sale they ran a booth of their own and sold cakes they had made themselves, and proudly contributed the earnings to the building fund.

This year another of our Primary investigators has been baptized. Though the going wasn't always easy the past twelve months, our Primary labours have borne fruit. I am deeply grateful to have been a part of it.

—SISTER JOAN KEARNS, *Wythenshawe Branch*

a week of bad weather, the day was fine. A countryside ride came first, then sack and egg-and-spoon races, in which prizes were awarded the victors. President Hughes grabbed the honours in the Priesthood 100 yard dash. He made certain of winning by starting halfway up the course. A marionette show and a meal in the restaurant followed. In the evening the party toured the zoo and spent an hour in the circus, where the Priesthood members helped the Strong Man.

London

August 24 saw the Romford Saints gathered at the home of Brother and Sister Mozdell on the occasion of the farewell party for Elder Madsen. The sisters provided the food and the Priesthood the entertainment. Brother Mozdell had put a great deal of time and effort into making a scroll which was signed by all the members and presented to Elder Madsen together with a platignum pen and pencil set.

Manchester

Bury Branch was in the ascendant on August 25 because after many years of worshipping in pokey little rooms and offices (and latterly the Band Hall where the band was likely to interrupt the services to collect instruments, etc.) they had the supreme pleasure of meeting in their own beautiful chapel which had been decorated by the labour of their own hands. The Chapel was filled to capacity to listen to Presidents Brown and Jackson who had come down for the special occasion. The Branch President (Elder Seely) recalled how the original owner of Wilton House had held Church services

there and how because of their popularity, the congregation spilled over on to the lawn. Brother Andrew Stocks, who had been in charge of the interior decoration and had spent many hours working there paid tribute to his helpers and especially to the teenagers for their untiring efforts. Sister Dorothy Holye of Rochdale very beautifully rendered the solo "How Beautiful are Thy Dwellings."

Wythenshawe Relief Society had an afternoon at the Kingpin Flour Mill where they were fascinated with all the modern production methods. There were cookery demonstrations and all sampled the excellent results. Each sister was presented with a sample of Kingpin flour and thoroughly enjoyed themselves. The M.I.A. had a night out at the Free Trade Hall and enjoyed the performance given by the Halle Orchestra.

A social was held by Stockport M.I.A. on August 10. It was universally agreed that it was a wonderful evening on all points, dancing, games and refreshments fit for a queen. The proceedings were ably led by Brother K. Anderson.

Stockport Relief Society met at the home of Sister Crowe on July 30 to hear a tape recording of the last General Conference.

Newcastle

South Shields members have now completed decorating the new Recreation Hall. Every effort was put into the work so that the Hall would be ready in time for the Newcastle District outing but the weather was quite favourable and it was not required. Nevertheless the members now have a fine large Hall for their social evenings.

*The new Richard
Olsens of Ipswich
Branch with Sister
Olsen's parents, Mr.
and Mrs. Harold
Tinson of Nottingham
On the right the
children gather in
fancy dress at the
Nottingham Garden
Party on August 17*



Norwich

On July 6, Norwich Branch held their annual Sunday School outing to Lowestoft where the meals were served in the Lowestoft Chapel Recreation Hall.

Lowestoft Branch held their Sunday School outing on July 13 when fifty-eight members went by coach to Great Yarmouth. The Relief Society and M.I.A. combined for an evening drive. The first call was at Lound Church, which is called the "Golden Church of East Anglia", then by a circular route to Great Yarmouth to see the illuminations.

Thirty-four members of the Ipswich Branch gathered in the home of Brother and Sister Peter Giles on July 7 for an M.I.A. Fireside. Their living-room was packed with people filling all the chairs and even sitting on the floor. President H. James Kemp, District President, showed colour slides taken during his Mission. President Kemp also spoke during the Sacrament Meeting, it was his last Sunday in the

British Misson as he returned home shortly afterwards.

"Akela", President Jack Jacobs, took the Ipswich Wolf Cub Pack on an all-day hike to "Nacton Shores" on July 27. The entire pack made the hike and in spite of rain managed to cook their own meal and return without mishap.

A quiet spot in the country was the setting for the Ipswich Branch Pioneer Day celebration on July 24. A coach and five private cars drove to a peaceful pasture near the homes of Brothers Dean Allred and Dick Jensen. A game of rounders with the Sisters playing against the Brethren was enjoyed until it became too dark to play and then weiners were roasted over a roaring bonfire. The evening was concluded with toasting marshmallows over the dying embers and some community singing. The singing of the favourite pioneer hymn, "Come, Come Ye Saints," brought the curtain down on one of the most enjoyable and rewarding evenings the Ipswich Saints have



enjoyed for a long time. Brother and Sister Raymond Attwell, Brother and Sister Dean Allred, and Brother and Sister Dick Jensen organised the programme and refreshments.

Gorleston Relief Society held their annual outing on July 10 which included a visit to a variety show at Great Yarmouth. Great things are expected from the sisters at the next Branch Social. The M.I.A., through the generosity of the local Trinity House Pilots, were taken on a trip in the Pilot Launch on July 25. This adventure included passage through the rivers "Bure" and "Yare" including the famous "Breydon Water" an inland lake of mystic beauty, especially at sunset. These waters are frequented by large flocks of sea birds and herons. Nearby "Burgh Castle" traditionally chosen in 636 by Furseus, an Irish monk, as headquarters of a mission for the conversion of East Anglia to Christianity.

On August 15, at Gorleston, a

successful social and dance was held, the sale of light refreshments and a small entrance fee yielded an appreciable amount towards the Sunday School Outing Fund. A Brother and Sister, Sunday School Officers, added considerably to this fund by selling the produce from their garden. The Relief Society contributed a donation from the proceeds of a bring-and-buy sale and these contributions made the outing possible on August 29. The party embarked on a hired bus from Gorleston to Oulton Broad Park for games, ice-cream, etc.; a very tired bus-load anchored in the Hall about 7 p.m. to find a wonderful surprise awaiting them, two Sisters had remained behind and prepared a really sumptuous tea beautifully laid out. The gang soon cleared decks, tiredness disappeared and fun and games followed, an excellent wind-up to a very successful and happy outing. The photographer (an Auxiliary Coastguard) was shanghaied and carried off in the bus with the party and really



Preston Branch Sunday School took their annual outing on August 10. They went by coach to Heysham Head, near Morecambe, and enjoyed a day of games, eating and visiting the zoo and circus

entered into the spirit of the outing—he does not realise it yet, but he'll be a Mormon before many moons. The loving help given by adults and the exemplary behaviour of the children reflects the spirit of this growing Branch.

Nottingham

Eastwood Branch held a Farewell Social on August 13 for Sister Ella Buxton who is joining her sister in Salt Lake City. Thirty-five people attended and a presentation was made on behalf of the Branch by President Hill. The Jumble Sale on August 30 attracted a good crowd and the Building Fund benefited by £6.

The Peterborough Saints held a very successful barbecue and request concert on July 27, organised by President Quesne, Sister Saville and Brother Williams. Those attending, numbering eight members and friends, enjoyed food pre-

pared by Brothers Fritz and Williams while they were entertained by the Sylvia Hayon School of Ballet. The request concert was compered by Brother Overton and managed by Sister E. Saville and the success of the evening was assured by the participation of practically every active member of the branch.

Derby Branch turned out in good force on July 6 for their Annual Outing which was held in a local park. Races were organised for the children and afterwards all joined in a game of baseball. The Sisters pooled their food and a good tea was enjoyed. Although the outing ended early because of a thunderstorm everyone had a good day out.

August 5 saw the Nottingham Branch making for a lake-side rendezvous in the spacious Wollaton Park where they enjoyed an afternoon of activity and camer-

aderie. The Sunday School and Primary jointly organised a Garden Party on August 17 at which £14 was raised. Most popular attraction was the children's fancy-dress which becomes more difficult to judge each year with the high standard of costumes. Another feature was a fine display of groundwork and high bar work by a group from the Nottingham Gymnast Club which includes Brother Normal Stanley. Everyone marvelled at what they could do and all bars, rails, etc., are now being removed from the Nottingham Chapel as a precaution. The greatest attraction was a shooting gallery which was kept busy all afternoon. A Talent Competition was held during the evening with prizes awarded to everyone who participated. Thanks are due to Brother Woodward who took excellent photographs of the activities.

Twenty-three sisters travelled to Stratford-on-Avon on August 31 to see "As You Like It". This visit was inspired by the Relief Society lessons on Shakespeare and organised by Sister Doris Stevenson of Nottingham.

On August 16 the Mansfield Branch held its most successful social to date, sponsored by the Sunday School. Eighty members and friends assembled in the Chapel to enjoy a programme which was highlighted by a fine presentation, given gratuitously, by the pupils of the Osborn-Gabrielle School of Dancing.

Scottish

Aberdeen Sunday School Picnic was held at Seaton Park on August 3. Both children and adults enjoyed themselves and every child won a prize.

The Aberdeen building has been completely re-decorated inside and out and has been completely transformed thanks to all who took part in this project.

Glasgow Sunday School had their outing on June 15 when they went to Erskine Ferry. Brothers Lovell, Watson and Aデア saw that the children had plenty of amusement.

Edinburgh M.I.A. are busy trying to improve recreation facilities. A table-tennis table has been made by the Brethren and a billiard table has been given by a member—it is also hoped that a record player will soon be bought. In this way both young and old members will be encouraged to take full advantage of the facilities the M.I.A. can offer them.

An outing to Tayport Common was enjoyed by Dundee members on August 3. The children played on the swings and round-a-bouts and the older ones played baseball.

Births and Blessings

A daughter was born to Brother and Sister Forrest of Aberdeen during August.

Marie Jeanette Rose of Aberdeen was blessed by Brother William Black on August 18.

The infant daughter of Brother and Sister John Taylor of Nottingham was blessed by her father on August 18 and given the names Julia Ruth.

Michael Raymond Smith of Bury was blessed by President Seely.

Lesley Helen Kenyon of Wythenshawe was blessed by Brother McCorry.

Ann Margaret Kenyon of Wythenshawe was blessed by Elder Bassett.

Stephen Brian Kenyon of Wythenshawe was blessed by Elder Jackson.

The infant son of President and Sister Stewart of Belfast was blessed by his father on August 4 and given the names William Alen.

The infant son of Mr. and Sister Wallace of Belfast was blessed by Brother Joseph Ditty, Snr., and given the names Linden Moore.

A daughter was born to Brother and Sister Ben Teale of Rochdale on June 16. She was blessed by President Geoffrey Hoyle and given the names Julie Bowyer Teale.

Colin Stuart, the son of Mr. and Sister Emily Goodison of Halifax, was blessed on July 7 by Brother Roy Simon.

Two daughters were born to Brother and Sister Barrie Crossley of Halifax on July 20.

Engagement

Sister Patricia Edge and Brother Rodney Crossley of Halifax Branch announced their engagement on July 27.

Marriages

The wedding took place on July 27 in the newly-decorated Lowestoft Chapel of Brother Raymond Jack Godbold and Sister Stella Rosemary Allen. The service was conducted by Elder Leslie H. C. Coleby and Branch President Harniton Davis played the music. The bride wore a dress of white lace with a full-length embroidered veil and carried a bouquet of red roses. The three bridesmaids were dressed in blue and carried white Prayer Books ornamented with white ribbon and pink carnations. The bride was given away by her father. The chapel was filled with relatives and friends and a reception was

held afterwards and over fifty guests were present.

On August 24, the wedding took place in the Birmingham Chapel of Sister Eileen Mace and Brother Philip Dixon. The Chapel was crowded for the occasion and the sun shone as though it had been paid for its services. The bride wore white and was attended by four bridesmaids. The ceremony was performed by President John Kitchell and the honeymoon was spent in London and Brighton.

The marriage of Sister Alma Edith Tinson of Nottingham and Brother Richard Lynne Olsen of Ipswich took place in the Nottingham Chapel on July 13. The ceremony was conducted by President Clifton G. M. Kerr and the bride was given away by her father, Mr. Harold Tinson. Bridesmaids in attendance were Sisters Pat Adams, Maisie Kiddy, Kathleen Tinson, Christine Potts, Shiela Cuthbert and Elaine Storer with Jimmie Boffrey as page-boy. Ninety guests attended the reception and a party was also held at the Church for the Sunday School and Primary children. The honeymoon was spent in the Lake District and Brother and Sister Olsen are now residing at Ipswich.

ORDINATIONS :

Birmingham District

John Edwin Davies of Coventry to Deacon

Albert Charles Austin of Coventry to Deacon

John Thomas Gough of Coventry to

Deacon

Leonard Humphries of Coventry to Deacon

Bristol District

Edgar Mitchelmore of Newton Abbot to

Deacon

Hull District

Jack Spurr of Hull to Deacon

James Coom of Grimsby to Deacon

Irish District

Gilbert J. Retz McCabe of Dublin to

Deacon

Leeds District

Peter Harold Leonard of Bradford to

Teacher

Albert Mortimer of Bradford to Teacher
Roy Christian Darren of Bradford to Deacon
Douglas Rawson of Bradford to Priest
Jeffery Warriner of Dewsbury to Priest
Gordon Osbourn of Leeds to Deacon
Alan Peter Moxon of Leeds to Deacon
Ronald Webster Moxon of Leeds to Deacon

Liverpool District

John Amhrose of Preston to Teacher
Robert Kane of Liverpool to Deacon
Geoffrey Julian Nugent of Liverpool to Deacon
Lionel Fallwood of Liverpool to Priest
Roger Lord of Burnley to Teacher
Thomas Matthew Fisher Mitchell of Liverpool to Deacon

London District

Peter Mathias Spanner of West Drayton to Priest
Wilfred Dix of South London to Deacon
Lawrence Rock of South London to Deacon
Philip Henry Towner of Reading to Teacher
Eric Howard Lock of Reading to Teacher
George Alfred William Vonsden of Romford to Elder
Percy Leonard Jack Hester of Romford to Teacher
Peter Lawrence Hatch of Romford to Deacon
George Albert Postance of Romford to Deacon
John Bateman of Romford to Deacon
William Henry Mallen of Romford to Teacher
Frank Steel of Romford to Deacon
James Edward Hearn of Oxford to Teacher
Philip Arthur Gordon Righy of Oxford to Priest
Geoffrey Derek Hobbs of St. Albans to Priest

Manchester District

Ronald Eades of Ashton-Hyde to Teacher

Newcastle District

Ronald Whan of Sunderland to Teacher
Reginald Baher of Sunderland to Deacon
Arthur Brodie of Newcastle to Deacon
Ernest Nelson Stuart Cooper of Newcastle to Deacon
Peter Garth Curryer of Newcastle to Deacon
George Stephenson of South Shields to Priest
Joseph Warrander Riley of Middlesbrough to Deacon

Nottingham District

Eric George Gwyn Bailey of Loughborough to Teacher
Leo Paul Fenton of Mansfield to Deacon
Richard Charles Cooper of Derby to Deacon
Clarence Wright Woodward of Nottingham to Teacher
Bertram Brown of Nottingham to Teacher

Norwich District

Trevor John Watling of Colchester to Deacon
Montague Alfred Reginald Jacobs of Southend to Teacher
John Wilmott Osborn of Southend to Priest

Scottish District

Edward Henry Conn of Aberdeen to Deacon
Thomas Love Easton of Airdrie to Teacher
Henry Charles Winter Tredop McGibbon of Airdrie to Teacher

Sheffield District

James Arthur Heesom of Chesterfield to Priest

Welsh District

John Edward Woods of Swansea to Deacon

MISSIONARY ACTIVITIES

BAPTISMS :

Leeds District

John Anthony Buck of Leeds
Susan Margaret Buck of Leeds
Maisie Buck of Leeds
Henry Ronald Buck of Leeds
David Malcolm Cranmer of Bradford
Kathleen Gregory of Dewsbury
Arthur Gregory of Dewsbury
Eileen Leonard of Bradford
Kenneth Leonard of Bradford

London District

Patricia Kathleen Young of St. Albans
Donald Joseph Young of St. Albans

Manchester District

Elaine Patricia Counsel of Wythenshawe
Brenda Elaine Counsel of Wythenshawe

Norwich District

Fansy Eileen Thompson of Gorleston
Kathleen Bruce Sample of Chelmsford
Rita Gladys Loombe of Norwich
Patricia Charlotte Whittaker of Norwich
Joan Doreen Stevens of Chelmsford

George Henry Stevens of Chelmsford
Christine Joan Stevens of Chelmsford
Francis Neville Lee of Southend
Kay Clark of Southend
Robert Charles Noble of Southend

Nottingham District

Lonisa Meakin of Mansfield
Leo Paul Fenton of Mansfield
Agnes Wilson of Mansfield
Patricia Salmon of Mansfield
James Alexander Richard Rankin of Nottingham
Judith Vivien Sneath of Nottingham

Scottish District

Stanley Black of Aberdeen
William Selhie Black, Jr., of Aberdeen
Mary Isabella Grace Mythewska of Aberdeen

Sheffield District

Dennis Buffey of Doncaster
Jean May Buffey of Doncaster
Stephen John Broome of Doncaster



ELDER
LOUIS H. CALLISTER, Jr.



ELDER
ROBERT A. MADSEN



ELDER
RICHARD L. EVANS, Jr.



ELDER
E. FRITZ BOYER



ELDER
RONALD J. CLARK



ELDER
ROBERT G. TORNEY

ARRIVALS :

September 10, 1957
Sister Dee Ann Ricks
Sister Margaret Alice Green
Elder Alma Lindsay Carlisle
Elder Norman Dunn
Sister Lura Slade Dunn
Elder Craig Scott McCune
Elder Henry Richard Thomas

From
Tacoma, Washington
Salt Lake City, Utah
Manti, Utah
Provo, Utah
Provo, Utah
Salt Lake City, Utah
Wales, Utah

Assigned to
Norwich
Leeds
Liverpool
Newcastle
Newcastle
London
Sheffield

RELEASES :

September 5, 1957
Elder Louis Henry Callister, Jr.
September 9, 1957
Elder Richard Louis Evans, Jr.
Elder Robert A. Madsen
Elder Ernest Fritz Boyer
September 13, 1957
Elder Robert George Torney
Elder Ronald J. Clark

From
Salt Lake City, Utah
Salt Lake City, Utah
Salt Lake City, Utah
Springville, Utah
Seattle, Washington
Lehi, Utah

Districts
Leeds, Bristol
Welsh, London Office*
Hull, London†
Nottingham, Newcastle, Welsh‡
Leeds, London Office‡, Bristol,
Norwich, Liverpool
Nottingham, Newcastle,
Liverpool

TRANSFERS :

Sister Helen Livingston	<i>From</i> London Office	<i>To</i> Leeds	<i>Date Effective</i> September 11, 1957
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APPOINTMENTS :

Elder Richard M. Jackson appointed District President of the Manchester District—August 26, 1957.
Elder Clifford T. Warner appointed Associate Editor of the Millennial Star—September 10, 1957.
Elder Merrill J. Bateman appointed Supervising Elder of the London District—September 10, 1957.
Elder David Ronald Richards appointed District President of the Welsh District—September 10, 1957.
Sister Carol Ball appointed Mission Recorder—September 10, 1957.

* Associate Editor of the *Millennial Star*
† District President or Supervising Elder
‡ Manager of the Literature Department

YEARS ago in Denmark a philosopher lived. He was not old, but crippled and crusted by the age that loneliness inflicts. Long hours he walked alone in Copenhagen's streets, watching people, analysing their frailties, laughing quietly at their folly. But he had one friend, a youth whose delicate and soulful countenance evoked his admiration. At his feet the youth would listen, hour upon hour, while he tutored him in the wisdom of the world.

One day the youth came to his friend elated. His whole appearance was transplendent, his features beautiful, his eyes glowing. When he told him that he had found his life's love, the philosopher reflected that it must be a lucky lady to be so loved. The young man said, "It is not a woman, it is Truth. I have prayed to God and He has answered."

The philosopher had always inclined towards cynicism. But devout sincerity disarms the cynical, it blinds his critical eye, it confounds his caustic tongue. Who could behold a man praying with his whole soul, and be so unfeeling as to criticise or censure? Who would not rather be overcome by the man's devotion, and forget to criticise?

It is a dreary thing to be so censorious, the philosopher thought, it makes one feel as lonely and melancholy as a spy. See, my friend, how pure he is. He does not say, "What a clever fellow I am to have found Truth." No, he is wholesome and unspoiled; yet, and how small this makes me feel, he is invulnerable. In his honest devotion to God no one will hurt him. No one will connive to make him as bad as they; rather, they will long to become as good as he. He speaks of God always, though he says nothing. Without employing any words, he has become my teacher, and I his pupil.

And from that day forward it was so.

*. . . on wild trees
the flowers are fragrant ;
on cultivated trees,
the fruits.*

from *Stories On Heroes*
by Philostratos The Elder